

SUNDAY SERMON

A Scholarly Discourse By
Rev. Edward Niles

Brooklyn, N. Y.—The Rev. Edward Niles preached at the White Church Sunday evening from II Timothy III:5: "Holding a form of godliness, but denying the power thereof." He said:

That "distance lends enchantment to the view" is true of time as well as space. The older we grow, the more immaculate appear the imagined days of youth. Christian believers are purer in our eyes in proportion to the number of convictions that intervene. Within the covers of every volume of sermons, whether written in one age or another, are the well-nigh certain jeremiads over "these times of extreme worldliness, unrequited love of money, peculiar indifference to spiritual things," followed by indications of the apostolic age as the golden era of Christianity.

A reconstruction of conditions existing in those New Testament churches from materials afforded us in the epistles, warrant no such assumptions. Heresies then were not as numerous as they are now. The things of sense made cogent appeal. The husk of the gospel often satisfied to the disregard of its kernel. Paul's description of "the last days" was based upon facts about him, the apostle, not upon sentences of his text, he probably had in mind fellow communicants who held the form of godliness, but denied the power thereof.

Since then outward changes have been many, kingdoms have come and gone, languages have been changed, church worship has been metamorphosed. Human nature is unaffected by time or climate. So the New Testament is not a graveyard, with epitaphs of only antiquarian interest, but is a photographic of contemporary heart throbs.

The Borough of Brooklyn is 156,678 people holding to the Protestant form of godliness. While statistics are unable to figure out how many hold to the Protestant power thereof, if form and power were identical, not one of the buildings whose divinity worship is being hoisted, would have a vacant seat and every theatre and hall would be utilized for overflow meetings.

The original of "deny" has as its root meaning "not to seek." "Holding a form of godliness, they have not sought for its power." The world has much to say about hypocrites. I believe the outcry against them is out of all proportion to their numbers. The conscious hypocrite to-day is a rare bird. I have made frequent hunts for him. Despite the most diligent search, I have seldom found him.

The number of hypocrites, however, is not so small. Hypocrites, who would rightly be catalogued as formalists, is legion. They are not striving to deceive others. They succeed in their striving to deceive themselves. Satisfied with the appearances, the trappings of godliness, they inquire no further. They are content with the services of the church, members of it, supporters of its outward activities, they fancy themselves to be godly. Branded as Christians, they but feebly apprehend what disports they bring upon the name by their inferiority to the true article.

It is wrongly taken for hypocrisy. They submit to the drudgery of religion to pacify troublesome consciences and impose upon themselves. An important reason for so many lapses from church membership is because so many become dissatisfied with a form, yet fail to seek the reality, so give up all.

Almost every one in this congregation has a form of godliness. You look good. I find little to criticize in what you do, for there is so little you do on which to base a criticism. The trouble lies in what you do not do. You may be called me here to predigest your spiritual food, to relieve you from first-hand study of the Bible, to represent your church not only in class but in the tennement, to be your proxy in heart to heart work for souls, your substitute when the battle is on, to be your good angel, while you go your business and household ways during the week and on Sunday enjoy your cushioned pews, criticize the sermon and sing.

The Lord never called me to any like task. If there has been any such tacit agreement, I do not know it. I am called of God to point out the forms of godliness as means of obtaining its power.

The imperative needs of our inventive age have almost bodily transferred to our language the Greek here rendered "power." In the Greek, dynamis, I believe in forms, just as the railroad engineer believes in the third rail, as he believes in the elevated structure on the Williamsburg Bridge. But the mass of iron is a senseless eyerore until it is connected with the main line. Even then it is not the iron that is related to the power house, until the power, the fire-fed dynamo, sends forth the electric current, enabling the cars to carry thousands of wage-earners to and from their places of everyday toil.

What private concern would be so intense as to sink for a moment a wealth of money in an enterprise for accumulating rust?

The forms of religion are essential as preliminaries to the accessories of power. Churches, ministers, Bibles were instituted and have been perpetuated because divinely inspired and humbly tested to be good for making the kingdom of heaven "go" upon earth. In themselves, they have no value. The power of godliness generated in Christian lives must electrify them or they are inconsequential.

You are commissioning me to lead others to Christ. Your commission gives you "power to act." Are you availing yourself of that privilege? I find no verse in the Scripture which reads "Be good and you will be a Christian." I find restored, over and over, "Do good." Christianity is not colorless. It is not a minus sign. It is ever positive. A negative being is peculiarly abhorrent to Him whose biography is epitomized by "He went about doing good."

What would that word "either" or "but" in His message to such a world of professors? "He that is lukewarm, I will spew thee out of My mouth." Better the mistakes, better even the sins that come from activity than the baby absence of either good or bad. True religion consists not in outward observances, but in inward graces; not in semblance, but in reality. Because God is a living God, He has no satisfaction in half-life saints. We must not only serve Him in this life; we must also live in His service. The arc lamp unconnected with the dynamo is in the way. Your presence in the church is in the way of others, unless the dynamo of power within you is at work and your light is shining.

A man may cry "Church!" at every word. With a man's duty than other people. A day's not keeping a vigilance. And because it keeps a vigilance from a people.

Forms are by no means confined to liturgical churches. A printed prayer is less formal than one which differs in phrasing each time it is uttered, if the first come from the heart and the latter from the heart, some of our confessions and questions and deduces:

I often say my prayers,
But do I ever pray?
And do the wishes of my heart
Go with the words I say?
Words without the heart,
The Lord will never hear.
Nor will He to those lips attend
Whose prayers are not sincere.

Spiritual powers are all about us, pervasive as the subtle element we call electricity. The power of godliness is the concentration of this energy within ourselves, so as to make it radiant for good to others. We are in good form. We have taken Christ to be our Prophet and listen to His teachings. We recognize Him as our priest, accepting the atonement He offers. Is He our King? Will we obey? In what strength we go out to fight fearlessly? Because hypocrites exist is no reason why you should be a coward. Let us not hesitate to say what we mean. Let us determine to mean what we say.

A form of godliness may speak words of awe and reverence, of warning to evil doers, of hope to afflicted ones. But the power is not there. It is "voice, voice; nothing more." Although ministering to the self-complacency of the speaker, it ministers to no one else. The form of godliness lacks substance. The blessing is revealed when its wearer needs sustaining power. It is no rod and staff to comfort when the valley of the shadow of death is to be trod. It has no light to shed when a man comes to the forks of the road and knows not which way to take. It may fool him for a while, but it will not help him when his first arrival in the world that knows no shame.

The power of godliness is profitable, both for the life that now is and for that which is to come. Its possessor has "the tongue of the taught that he may sustain his way, in that it is weary," may "reprove, rebuke, exhort, correct." A man is behind the voice and Christ is behind the man. In times of trouble, it supports unflinchingly. When the house is darkened and the friends make their pitiful attempts to console, it is anticipated by the God of all comforts.

He whose form of godliness is validated by its power, with unblanching cheek, with firm confidence, faces each crisis of life, the supreme crisis of death, knowing Whom he has believed, persuaded that He is able to keep what is committed to Him throughout eternity.

A Clear Call.
"It is very noble and lovely of you, Elsie, to give so much of your time to that work among the tennement-house children. I'm sure you could do any call; but for my part, I never had any call to that kind of work."
"Any call?" Elsie's eyes were gravely questioning.

"Yes, of course. I suppose you felt called to go into it, didn't you?"
"I don't know. I don't think I ever thought of it just in that way. I saw the need of something I had time and strength to do—that was all. But wouldn't that be called enough?"
"Would it not indeed? What plainer call can there be than a need that we can meet? What more eloquent appeal than the cry of the hungry little ones around us for bread that we can give?"

There are not many loud and startling "calls" to any form of service, but God has unmistakable ways of making His will known to every one whose own will is to know it. We have but to be just in that way. I saw His voice, our eyes to see His beckoning. Every opportunity is a call; every outstretched hand that ours can meet helpfully is God's beckoning hand to us.

To most of us no other call will ever come than that which comes through human life, no other than the revealing of a vacant place which we may fill, a need for work which we can do. If we wait in idleness for some other vocation than comes to us in these ways, we are but losing time, and the world is losing our service. Let us instead and in "the duty that lies nearest" our present, definite call, sure that when we are wanted for another work that too will be shown us. Opportunity—that is God's clear call to us.—Young People.

Rest in Christ.
Coming to Christ, we enter into the rest of faith. The very act of trust brings tranquility, even when the person or thing trusted in is human or creaturely, and therefore uncertain. For to roll the responsibility from myself, as it were, upon another brings repose; and they who lean upon Christ's strong arm do not need to fear, though their own arm be very weak.

The rest of faith, when we cease from having to take care of ourselves, when we can cast all the gnawing cares and anxieties that perturb us upon Him, when we can say, "Thou dost undertake for me, and I leave myself in Thy hands," is tranquillity deeper and more real than any other that the heart can find. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Cast yourself upon Christ, and live in that atmosphere of calm confidence; and though the surface may be tossed by many a wind, the depths will be "peace subsisting at the heart of endless agitation."—Alexander McLaren.

Lofty Examples.
The loftiest examples of charity, devotion, self-sacrifice, heroism, trust, patience and patriotism ever known to mankind were found in the life and inspiration in the Christian religion.—Henry B. Williams.

A Little Parable.
Hatred and selfishness fell in love with each other because they saw that their deeds were alike evil.
So they sought Beelzebub and asked him to marry them.
"I will do it," he said, "but it must be on one condition."
"What is the condition?" they asked.
"That the two of you, when legally man and wife, shall take a new name."
"It is agreed," they said.
So they were wedded with much pomp and ceremony.
"Now what is our new name?" they immediately inquired.
"Human Folly," was the answer.
"That name hereafter will include the both of you, as, indeed, it practically has done heretofore."

So the united two wander over the earth, covering it with unhappiness and frequently we refer to them by their former names, but not the less does their wedded name apply to either or both of them.—San Francisco Call.

The Farm

The Vegetable Garden.
Clean up and burn diseased plants, manure the garden, plow it and leave it all winter.
Bury asparagus tops and manure the bed.
You can make new asparagus and rhubarb beds and plant sets of extra early pearl onions for use next March.
Put some parsley plants in a box and place it in a light cellar or in a shed.
Put some frozen rhubarb roots in a barrel of earth in the cellar, where they will produce "pie-plant" for winter use.
Dig chicory for salad and store in sand in a dry cellar.
Blanch endive by tying lightly at the tips.
Bury a barrel of cabbage in a well-drained spot and cover with leaves. Or pile cabbages on the barn floor and cover with straw enough to prevent solid freezing.
Start a mild hotbed and have home-grown radishes and lettuce.—The Garden Magazine.

Poultry and Garden.
Gardening and poultry raising is a natural and profitable combination, as each helps the other and gives a variety of employment, whereby the spare moments in each vacation are profitably utilized. Fowls are natural insect destroyers, and during the season when insects are most destructive, if allowed to range in the garden every morning and evening will render excellent service. It is a good plan to raise all small vegetables, such as beans, peas, onions, radishes and lettuce, by themselves in a lot enclosed by a chicken proof fence, and to have another lot the same size for the chickens to range in. The year following, let the chickens be turned into the lot where the garden was and use for a garden the lot vacated by the fowls. By thus giving the garden plot to poultry every alternate year, the soil is not only rested but wonderfully fertilized by the manure of the fowls which is absorbed by the soil as fast as it falls upon it.—Joshua Humble, in The Epitomist.

As to Close Pasturing.
There is a general complaint that our common grasses run out, are not at all fit for permanent pastures because very early they give way to wild grasses and to weeds. It is true some grasses will sod the land completely, and make a fairly permanent pasture, but as a rule they will not furnish so much succulent pasture as does some of the other grasses that do not form so complete a sod for tramping or for close picking. Indeed, many timothy pastures are completely destroyed because the animals are allowed to run over the field long after they are unable to get even a living from it. Late pasturing in the fall results in close picking and much tramping on the surface. Usually the fall is so dry that many grass roots get tramped up with the fine dust. Need we wonder that a good meadow pastured closely in the fall as a hard-picked timothy pasture, should turn to white-top, to wild grasses or even to cheat when it is so abused in the fall? If forage is given, if plant-food is added in sufficient quantities to act as a top-dressing of manure, then tramping the permanent pasture in the fall will do much less injury. The available plant food will tend to revive the old grasses and to nourish the young grass that may spring from volunteer seed. Feeding pumpkins, fodder or sorghum while the stock is still on pasture not only gives additional food for the stock but protects the pasture. It means much to the pasture if it is allowed to remain as a sod. If the fall grass is allowed to fall over occasionally and given a chance to grow more rank, all the common grasses will hold form year to year much better than they usually do. The most persistent grass that furnishes forage in profitable quantities will be greatly benefited by a partial fall growth to cover the sod in winter, or by feeding on pasture sufficiently as to produce a top dressing of manure over the entire area. Scattering the rotted manure from the barnyard or from the rotting straw stacks upon the permanent pasture is sure to lengthen the life of the pasture and to increase its yield of forage.

When the small pigs are allowed to run with larger hogs they often become completely covered with lice. When they become thin the hair gets long and looks coarse, it usually indicates the presence of lice. Coal oil and lard is a good remedy for killing lice on young pigs.—W. B. Anderson, in the Indianapolis News.

Commercial Methods.
If the man whose life is spent on the farm would use his brains as well as his hands, he would find results much more profitable than at present. It is all well enough to understand what is necessary in farm operations, but there is a city business man who was brought up on a farm and is now spending some of his city-earned money at the old occupation. Largely, as a matter of sentiment, he bought the old homestead, and after a time used it for a summer home, leasing the land on the share plan. One summer, being at the farm considerably, he noticed the rather slipshod methods of operation, and the next year took charge of the farm himself, engaging the necessary help to do the work. Then he looked carefully over the place and planned just what he would do with it. He had no trouble after his help discovered that his knowledge was not wholly theoretical. The farm is making some money, solely as a farm, and will make more in the years to come. It is run as a business proposition, and every detail of its handling carefully considered. The commercial rules applied to farming will bring success.—Indianapolis News.

Style in French Serials.
As examples of the French feuilletonist's attitude towards style, let us take two gems from the work of Ponsard de Terrail. One of them is: "The man's hands were cold and clammy like those of a serpent." The other: "The count paced up and down the garden, reading the newspaper, with his hands behind his back."—The Academy.

With 20,000 physicians, Germany has one for every 1700 inhabitants.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY SEVENTH.

Laying Foundations for 1906.—Luke 6:46-49.
Foundation-laying is a matter of personal responsibility. Whatever may be said of the power of heredity, everyone may—rather, must—lay the foundation of his own life. He may not always choose the location of the building, or the nature of the materials—though these are largely in his own hands—but he must build the safe structure, as well as the superstructure, himself.

The only safe foundation for a human life is faith in God. That means not merely a vague sort of belief that he exists, and that he is more or less benevolently disposed toward us. It is a faith which intrusts all life to him, which believes that he has a purpose in our presence in the world, and which is sure that it is absolutely safe to commit ourselves to his guidance. That faith makes Christians of us, with our life hid with Christ in God. It puts us upon the impregnable rock of the atonement. We can stand erect and confident in God's sight when we stand on that foundation.

Storms come to everyone. The tempest that smote the house on the sands beat no less fiercely on the house with the rock foundation. There is no pledge of immunity from trial, or from conflict, in the Christian faith. That would make it a mere asylum for the feeble. But our faith gives us power to bear the trial, endure the pain, and overcome in the conflict with evil.

At the beginning of the year there is no need to lay new foundations, if you are already fixed on Jesus Christ, the Rock of Ages. You may need to strengthen your hold on his life, to make sure that the life you are building is in harmony with the life on which it is founded, to be more careful in the choice of the materials you use in the daily task of building, but you are already on the Rock.

The wise builder in the parable is he who "heareth these sayings, and doeth them." By that test, who among us is the wise builder? Who will begin now, and by the help of God, be not a hearer only, but a doer of the Word throughout the year?

The Epworth League offers admirable opportunities for foundation-laying. If you have not used them, begin this year.

Your need of regular and systematic use of the Bible can nowhere be better supplied than through the League Bible-study course. Join the class in your own chapter. If there is no class, start one. Three or four earnest people will make the nucleus of a fine class. It will give definiteness and purpose to your reading of the Bible.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JANUARY 7.

Subject: The Shepherds Find Jesus, Luke 11:1-10.—Golden Text, Luke 11:11.—Memory Verse, 12, 14.—Topic: The Savior Revealed to Man.—Commentary.

I. The birth of Christ (vs. 1-10). 1. "In those days." After the birth of John and before the birth of Jesus. "Caesar Augustus." The first of the Roman emperors. "All the world." All of the Roman world. At that time the Roman empire extended further than ever before, or than it has since, and was called "the empire of the whole earth." "Taxed." Enrolled. 2. "First made." There must have been two enrollments. "Censuses." This is the Greek form of Quirinus or Quirinius. 3. "Into his own city." The Roman custom was to enroll persons at the place of residence, but the Jewish custom required the enrollment to take place in the native city. 4. "Went up." From Galilee to the much more elevated region of Bethlehem. "City of David." Where David was born. 5. "With Mary." It is uncertain whether her presence was obligatory or voluntary. Her presence, that after what she had suffered (Matt. 1:19), she chose to cling to the presence and protection of her husband. "Espoused wife." Better, "who was betrothed to him." R. V. 6. "While there." Caesar Augustus was born at the place where he became the ruler to fulfill the prophecy of Micah.

7. "Her first-born son." That excellent and glorious person, who was the first-born of every creature, and the heir of all things; whom all the first-born in the Old Testament prefigured; and in whom those that were born of the first-born and the first-fruits of God's creation. "Swaddling clothes." Strips of cloth; these were wound around the infant. "In a manger." It seems clear from the text that the manger was in the inn, hence there is good reason to believe that the manger in which the birth actually took place in an ordinary house of some common peasant, and that the babe was laid in one of the mangers, such as are still found in the dwellings of the farmers.

8. "The angelic message (vs. 8-14). 8. "Same country." Near to Bethlehem. "Shepherds." The enrollment was not made to rulers or priests but to humble men who were ready to receive the glad news. "In the field." They undoubtedly had tents or booths under which they dwelt. "Keeping watch by night." Or, "keeping night-watches." R. V. 9. "Manger." Watched by turns, against wild beasts and robbers. The fact that the shepherds were in the fields affords no ground for concluding that the nativity could not have taken place in the winter. The average temperature at Bethlehem is about 50° in the winter, and in January, fifty-four degrees. 10. "Angel." Divine messenger. "Came upon them." Stood over them. "Glory of the Lord." That extreme splendor in which the deity is represented as appearing to men, and sometimes called "theophany." An appearance frequently attended, as in the case of the company of angels. "Sore afraid." Terrified with the appearance of so glorious a being.

11. "Good tidings." The literal meaning of "gospel." I am come to declare the joyful kindness of the Lord. My message is the glad news of joy. It is a message to "you" (Jews) first, and it also reaches to "all the people" (R. V.), to the whole human race. See Gen. 12:3; Matt. 28:19; Luke 2:28-32; 24:46, 47; Col. 1:21-23. 11. "Is born." Isa. 9:6; John 1:14. "David's son." See Genesis, where the name of his ancestor's home. "Newly-dred years before a prophet had predicted the Messiah's birth at Bethlehem" (Micah 5:2). "A Saviour." 1. A deliverer. 2. A restorer. 3. A preserver. See Matt. 1:21. "Not, shall have a son, but born a Saviour." "Christ." The Anointed One. "The views of the nature of His kingdom are thereby counteracted." 13. "A multitude." They descended to honor the Prince of Peace. "Heavenly host." The army of angels.

14. "Glory to God." "Christ was the first expression of God's glory." "In the highest." 1. In the highest strains. 2. In the highest heaven. 3. In the highest degree. "On earth peace." Peace with God; peace to man; peace of conscience. "Good will." God has shown His good will by sending the Messiah. "Toward men." We should show good will both to God and man.

15. "Let us now go." There is no time to lose. Let us go now. "This is the language of obedience, desiring to receive assurance in strength, by seeing for themselves." "This thing which is to come to pass." 16. "With haste." Filled and thrilled with holy joy that could not linger. "And found." It is probable that by communicating their experiences to one another their faith was increased. 17. "Mads known abroad." As soon as they had seen the child they began to tell the glad news to every one they met. They were true preachers of the gospel. 18. "Wondered." The story of Jesus in his human ears ever listened, and it still causes those who hear him to wonder. 19. "Pondered them." Weighing or carefully considering them. Every circumstance was treasured up in his memory. 20. "Glorifying and praising." These simple men returned to the care of their flocks giving glory to God for all they had seen.

When Sailors Wore Earrings.
"Sailors don't wear earrings as they used to," said a city ship-captain. "In the past I had a jewelry case and sold earrings of all kinds. Lately I did away with it, for there is now no money in sailors' earrings at all."
"But there used to be. Every sailor had his ears pierced and was as proud of his earrings as a lady. For some varieties I got as high as \$50 a pair."
"A sailor would never wear precious stones, like diamonds or pearls, in his ears. The only stone he would wear was agate. That was a funny fact, wasn't it?"

Town Clerk in Petticoats.
Miss Clara McAlpine, the young daughter of William McAlpine of New Hartford, Conn., and recently a student at the Gilbert preparatory school, is the only woman town clerk in the state, having qualified to act in the absence of F. A. Jewell of New Hartford, who has gone to Buffalo for an extended stay.

She issues marriage licenses and charges the other duties of the office satisfactorily to all applicants.

Household Matters

Savoy Potatoes.
Slice some potatoes very thin, let stand in ice water about one hour, then thoroughly dry with a towel, lay a saucpan ready with boiling hot lard, drop each piece into the boiling fat and fry until crisp and brown. Remove with a wire spoon, drain and sprinkle with salt white hot.

Preserved Tomatoes.
Half peck of green tomatoes, quarter them, add four pounds of sugar, melt, strain and slice three or four lemons; cook until tender. To make a tender omelette use hot water in the proportion of a tablespoonful to each egg. Instead of the milk usually advised. Chives for salads are very nice.

Sauce For the Celery.
Put in a frying pan one tablespoonful of butter and the same of flour, mix perfectly smooth without allowing to color. Pour in one cupful of stock and return to the fire, stirring it all the time until quite thick. Season with half a teaspoonful of salt, a little pepper. Beat the yolks of two eggs, stir these into the sauce—add the juice of one lemon and one tablespoonful of capers.

Egg Is Golden Rod.
White sauce to be made of two spoonfuls of butter, two even spoonfuls of flour sifted into the melted butter, season with two cups of milk and pour gradually over the above mixture until it is the right thickness, add pepper and salt, boil six or seven eggs hard, separate them, chop or slice the whites and add to the sauce. Place on platter toasted bread cut in points, squares or slices, pour the sauce over the mixture and sift the yolks over it. Use the potato ricer to stiff the yolks through.

Browned Potatoes.
Cut some boiled potatoes into slices, make one pint of thick white sauce, mix with it (off the fire) four ounces of grated cheese, cayenne pepper and salt to taste, and if mustard be liked, two spoonfuls of made mustard may be added. Fry some triangular croutons with white of an egg, stick a crescent-shaped border of them on a dish, inside them arrange a close row of sliced potato, cover it with some sauce, then repeat in alternate layers till the crescent is high. Mask the whole with the sauce, sprinkle it thickly with grated cheese and fried bread crumbs, heat and brown for about twenty minutes in the oven and serve hot.

Celery of Beef.
Two cups of minced cold beef, one teaspoonful of chopped parsley, one teaspoonful of chopped onion, the peel of a quarter of a lemon. Half a teaspoonful of salt. Two or three dashes of pepper. Two eggs and a cupful of crumbs. One slice of bread soaked in a quarter of a cupful of cream. Mix together the onion, parsley and bread crumbs. Beat up one egg and put it in with the meat, place it over the fire and let it heat thoroughly. After it cools sufficiently make up into balls the size of an egg. Roll the balls first in flour, then into beaten egg mixed with a tablespoonful of hot water, then roll in cracker crumbs. Have a pan of boiling lard; try a piece of bread first in the hot lard and if it browns instantly it is right for frying. The lard must be half an inch above the top of the celery, also they will split open.

Clean gilt frames with rain water in which flower of sulphur has been stirred.
A little flour dredged over a cake before icing will keep the icing from spreading and running off.
When milk is to be used in tumblers wash them first in cold water and afterwards rinse in hot water.
When the washboard is rusted place the clothes in a bag or old pillow slip before putting them in to boil, writes a correspondent. But why not try the up-to-date soaps that do away with the boiling?
A novel way for one's overshoes to be identified is to fasten them together with a clothespin bearing one's name. A more practical idea, however, is to have the name written in each shoe with red ink.
The tops of wardrobes and cupboards (that do not reach to the ceiling) should have papers laid over them not only to keep dust from settling down, but to lighten the monthly house cleaning.
Small pieces of cotton batting, slightly steamed, make good dusters that should be burned after once using. A medium-sized camel's-hair paint brush is most useful in dusting the carving of furniture.
A quick-witted woman stopped the flow from a cut artery in the leg by putting the foot in three inches of flour in a large jar and jacking flour to the top of the jar, beating the flour down with a piece of stove wood.
It is suggested that a bit of wrapping cord be placed around the edge of a buttonhole with the loop to the front and the stitches taken over it. This is recommended for children's clothes that will have hard usage.
If newspapers are spread on the floor before the stove when ashes are to be removed much work will be saved, for the papers can be gathered up and burned and there will be no necessity for sweeping. The ashes should be sprinkled with water before the pan is overturned.
Up to Date.
One day, as a certain schoolmaster, with aspect fierce and cane upraised, was about to punish one of his pupils, the little fellow said, quite innocently and doubtless with some vague notion of a visit to the school.
"Please, sir, may I not take you home?"

RAM'S HORN BLASTS

O raise the fallen to reach His face.
God's will for all is the good will of all.
Sympathy does not depend on a syllogism.
You can exercise evil by the exercise of good.
The only joy you can keep is that you scatter.
Every good deed helps make a track for others.
They who welcome new truth never have to wait long for it.
It is likely to be the faith more than the food that makes the feast.
Everything that strengthens home ties binds closer Heaven's hands.
Preaching hell in the spirit of hell will only drive men in that direction.

RAM'S HORN BLASTS

RAM'S HORN BLASTS